

Salvation is of the LORD

Jonah 2:7-9

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4/28/13

Note: The text below was prepared for oral delivery rather than for publication in print. As such, be aware that sentence fragments are intentionally used and that this document has not been edited to correct the errors in grammar, sentence structure, etc.

- I. Introduction: Most of you are familiar (perhaps even from your youth) with the Bible story of Jonah and the Whale. And today we are going to revisit that story and in particular, consider a profound declaration made by Jonah as he prayed from the belly of the great fish. With 5 simple words, he declared a truth that sadly is glossed over and / or misunderstood by so many. So my hope this morning is that we all might gain a proper understanding of and a greater appreciation for the eternally vital significance of the truth Jonah set forth in this simple statement, “Salvation is of the LORD.” That’s the title I’ve chosen for today’s message.
- II. Background: Now the story begins in the 1st chapter of Jonah and I encourage you to read that later on your own. But in the interest of time and to be sure we’re all up to speed on the context, I’ll briefly review the story so as to refresh your memory.
 - A. As chapter 1 begins, God instructs His prophet Jonah to go to the wicked city of Nineveh. Nineveh was a Gentile city, the largest city of the Assyrians who were enemies of Jonah’s people, the nation Israel. And we’re told Jonah reacted to God’s command for him to go there by attempting to flee the presence of the LORD. He did not want to go to Nineveh. Some speculate that Jonah reasoned that this reaching out to the Gentiles would be the beginning of the end of his nation Israel under the Old Covenant and so a bad thing for them. Perhaps, Jonah was simply thinking, “Why there Lord? They have absolutely no interest in you, my God.” Regardless of his reasoning, the fact is Jonah fled.
 - B. He first went to the city of Joppa and there he bought a ticket on a boat heading to Tarshish – again, fleeing the presence of the LORD. They set sail and we’re told that the LORD sent out a great wind into the sea. So, the weather started getting rough, and Jonah’s ship was tossed. And if not for the courage of the fearless crew...No – Jonah didn’t end up on Gilligan’s Island.
 - C. Actually the storm was so bad the sailors became fearful the ship would break into pieces. And so we’re told they cried out – each one to their own gods. They then proceeded to throw their goods overboard to lighten the load.
 - D. Meanwhile, Jonah was down below deck fast asleep when the shipmaster (or Captain) comes to him and tells him, “Get up and call on your God like the rest of us are doing and maybe He will spare us.” That reminds me of those who give credence to several different religions so as to try to cover all the bases.

E. We're then told that the mariners cast lots (their way of seeking a divine answer) in order to identify who among them had brought this trouble on. And the lot fell on Jonah. So they started questioning him, asking him what was his occupation, where was he from, who were his people. And Jonah told them, "I'm a Hebrew and I fear (or reverence) the LORD, the God of Heaven, the Creator who made the sea and the land.

F. As the story unfolds, we're told the mariners became even more afraid. In their questioning of Jonah they learned that he had fled from the presence of the LORD, as he admitted to them, "I'm the man at fault who has forsaken God's command." So they asked, "What shall we do with you to calm the sea?" Jonah said, "Throw me overboard and the sea will calm for I know the storm was because of my disobedience."

G. Even at that, we're told the sailors rowed hard in hopes of reaching land but that proved to be to no avail. So they prayed to the LORD, Jonah's God, that they would not perish and that He would not hold Jonah's blood against them as that of an innocent man since He, God Himself, had brought this storm due to Jonah's disobedience. And with that they proceeded to throw Jonah overboard and the sea immediately calmed. And we're told they then actually offered a sacrifice unto the LORD. And in the final verse of chapter 1, verse 17, we read: "***Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.***"

III. Jonah 2:7-9: Now chapter 2 opens with Jonah's prayer while in the fish's belly and our text for today, verses 7-9 record the end of this prayer. Beginning in verse 7, Jonah prayed, "***When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. ⁸They that observe lying vanities forsake their own mercy. ⁹But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.***"

A. In reading John Gill's commentary on this passage, he made an interesting observation about the word in verse 9 which is translated "salvation." In the Hebrew it has the same basic meaning as it is used elsewhere – meaning deliverance. But here the original word translated 'salvation' is spelled with 1 more letter than is typical and Gill explains that this increases the sense of the word so as to refer to ALL KINDS of salvation: (1) Temporal deliverance (as in Jonah's soon-to-be deliverance from the belly of the whale), (2) Spiritual deliverance from the spiritual darkness and blindness which characterizes all of us initially (prior to the new birth and God-given faith) and certainly (3) Eternal deliverance into heaven's glory itself for those who are saved (graciously delivered) from the guilt and condemnation which their sins would have deserved.

B. But not relying merely on Gill’s observation, we know for certain that Jonah is a type of Christ and salvation in Him. We know from the words of Christ Himself as recorded in the New Testament – that the 3 days Jonah spent in the belly of the fish is a picture of Christ’s burial and resurrection on the 3rd day. You can read that for yourselves in the 12th chapter of Matthew. And I mention it simply so you will see that I am not stretching things in spiritualizing Jonah’s deliverance from his temporal circumstances as a depiction of eternal salvation. God the Son did this spiritualizing, applying Jonah’s deliverance from the whale to His own work of salvation whereby His people are eternally delivered.

IV. The Dichotomy: Now from our text I want you to first notice the dichotomy set forth between verses 8 and 9. In other words, the observation Jonah describes in verse 8 is an occurrence mutually exclusive to (in opposition to, that can’t be occurring at the same time as) that which is observed in verse 9. Look at that again, beginning with verse 8 where Jonah prayed, “***They that observe lying vanities forsake their own mercy. But*** <In other words I’m about to tell you something contrary to observing lying vanities> ***will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.***” My point is that “observing lying vanities” is to entertain thoughts directly opposed to embracing the profound truth that “Salvation is of the LORD.” We either believe a lie or we believe that truth – that salvation is of the LORD.

V. Verse 8:

A. “Lying vanities” is an interesting phrase. By the adjective “lying” we know this refers to falsehoods. And since it speaks of observing “lying vanities” we can know this refers to giving credence to falsehoods or lies that shall prove to be in vain, as in a false expectation that will fail to be realized.

B. Eternal Sense: Now as we apply this to eternal salvation, we should readily see the stark contrast between observing lying vanities and embracing the truth that salvation is of the LORD, because as it says, to observe lying vanities is to forsake mercy – the mercy shown to all who are saved. And listen, that (forsaking mercy) is what we all did (as sadly many still do) when we believed (as all initially do by nature) that salvation was not solely of the LORD.

C. Temporal Sense:

1. As we consider this from the immediate context of Jonah’s circumstances, we can see that to observe lying vanities is to think, act, and respond in ways inconsistent with the truth – the knowledge of who God is as He is revealed in the Bible – the LORD, speaking of the triune Godhead (Father, Son, & Spirit) who is the (1) sole author of salvation, (2) the executioner of salvation, and (3) the applier of salvation. We will look at those 3 descriptions of the LORD as we consider in more detail the One of whom salvation is said to be of – the LORD, our triune God.

2. But for now, know this: whenever a true believer thinks and acts in ways inconsistent with the knowledge of God as He is revealed in His Word and in the Person and work of Christ (as Jonah, a prophet of God, did in fleeing His presence) there is the same sense in which we likewise forsake our own mercy, just as Jonah did (which landed him in the belly of the whale).
3. It is interesting that Jonah used the phrase “their own mercy.” This is one reason that I think Jonah had in mind his own disobedience, including himself as one who knew God had been eternally merciful unto him (who could call God’s mercy his own) but who now concedes that he temporarily forsook it as he thought and behaved as if God was altogether different than the God he knew.
4. So in using this phrase, I believe Jonah is conceding this to be what he was doing as God’s Prophet, one God had enlightened, who had come to know the LORD as a sinner saved by grace, but one who foolishly presumed he could flee the presence of the LORD. Think about that, he fled as if he could escape the presence of the omniscient (or all-knowing), omnipotent (or all-powerful), and omnipresent God. How foolish was he in observing (by his actions) such lying vanities concerning God. And in doing so he was temporarily forsaking his own mercy – the very goodness of God which belongs to all the objects of God’s mercy and grace. I say he was forsaking his own “goodness” for a reason. Let me explain...
5. My Bible cross-references this verse 8 in our text to Psalm 144. There, beginning in verse 1, the Psalmist David wrote, “***Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight:*** <And look how He describes the LORD...> ²***My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.***” The same word for “mercy” in verse 8 of our text is translated here in Psalm 144:2 as “goodness” – David calling him “my goodness” and “my deliverer” – my salvation!
6. When we entertain thoughts inconsistent with God as He truly is – when we think or behave as if we believe lies about God – (even those of us who have been given faith to know better) – there is the sense in which we forsake (at least temporarily) the goodness or mercy that God has for the objects of His everlasting love in Christ.
7. Now before we judge Jonah too harshly, think of how often we act as if God isn’t present, as if he doesn’t know every thought and action in which we indulge. And I believe harboring such a lying vanity by acting as if God isn’t who we know Him to be is mutually exclusive to having in view the truth that our salvation is of the LORD. Many sinful things I may have thought, said, or done would have never taken place if my mind at that time had been on the all-knowing, ever-present LORD and the mercy and grace He has shown me in delivering me from the just desserts of my sins.

8. But when we follow the dictates of our natural senses in disobedience or in neglect of the revealed will of God (when we jump on the ship to Tarshish so to speak), we too observe lying vanities. And in doing so, we rob ourselves of our own chief good – forsake our own mercy or that which is good for us. Sin often has its consequences, even for true believers in this life. But thank God, the guilt and condemning power due unto the sins of true believers have been completely removed, borne away, the debt before the justice of God paid in full by the death of their Substitute, the Lord Jesus Christ.

D. Now before we leave verse 8, let me share with you what I found in my previous study of this. Many commentators equate the observing of “lying vanities” with the worship of idols. Typically the word “vanity” when used in the plural as it is here, refers to vain idols. Now given that idolatry is the ascribing to others, qualities that belong only to God (or it’s failing to ascribe qualities to God that do belong to Him), then we can see how this characterization of the phrase could apply to Jonah as well. But I mention this because far more important than the temporary failure in observing lying vanities is to persist in that failure spiritually because that has eternal ramifications. All sinners who are saved start out observing lying vanities (with a vain idol in their minds), but by God’s grace, under the sound of this Gospel of God’s sovereign grace in Christ, they are spiritually delivered so as to see that their eternal deliverance is solely of the LORD – the one true and living God of the Bible.

Now looking again at verse 9, Jonah ended his prayer saying...

VI. Verse 9: ***“But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.”***

A. I believe that Jonah is speaking here of a spiritual sacrifice of praise and thanksgiving. As the Psalmist wrote (Psalm 51:17), ***“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.”*** From Jonah’s prayer we see that this describes him as he came to remember the LORD when his soul fainted. Here he is acknowledging God as He is in contrast to the lying vanity. He is saying, “I will pay that (or ascribe to the Lord what He is due). I will ascribe to Him that which I have vowed as in my profession of faith where I saw that salvation (in every aspect) is truly of the LORD.” This is the matter which Jonah is addressing here in his voice of thanksgiving – thankful that salvation is of the LORD. That’s not forsaking mercy, but rather shows a desperate need for it. This is voiced by one who has been reminded of that desperate need for mercy – who is now banking on it! Now let’s spend the rest of this morning considering this glorious truth that salvation is of the LORD.

- VII. Salvation is of the LORD who is Sovereign: He does as He pleases, according to His own purpose and will, in all things – including in salvation.
- A. Whenever one of the objects of God’s everlasting love is (in the spiritual sense) put into Jonah’s position (and listen, PUT we are), they too will turn to God with complete recognition that salvation is solely and totally of the LORD. Again, remember in verse 7, Jonah said, ***“When my soul fainted within me I remembered the LORD:...”*** God had prepared this fish and in his desperate circumstances, Jonah’s soul fainted. He remembered that He was at the mercy of the LORD – that he could do nothing to deliver himself from the belly of this fish just as his eternal salvation was entirely of the Lord. And likewise God puts His people (at some point in their lives) in a place where their soul faints, where they come to recognize the utter impossibility of saving themselves and so, they recognize they really do need His mercy.
- B. God says of Himself through the Prophet Isaiah that He is the God that declares the end from the beginning (Isa. 46:10). He providentially orders every circumstance of the lives of His people to insure they will, without fail, come to know Him as their merciful Savior. If you are here today (or for any who hear this message of the Gospel of God’s grace in Christ), our sovereign God has put you here just as sure as He prepared that fish for Jonah. And God’s people will all, at some point in their lives be put under the sound of His Gospel) and by His grace they will come to Him for all their salvation – in recognition of (and submission to) this truth that salvation is solely and totally of the sovereign LORD.
- C. When someone is put into Jonah’s position of helplessness (in the spiritual sense) so as to discover they really cannot do anything to even contribute toward saving themselves (when their soul faints so to speak), they then will submit to God’s sovereignty in salvation – and in thanksgiving and praise, with a broken spirit rejoice in that God-given understanding that their salvation is indeed of the LORD. He brings us to see that there, in salvation fully accomplished by Christ alone (and only there) is there true assurance – a certainty of salvation, one that cannot fail. They no longer forsake mercy. They become mercy beggars!
- VIII. Salvation is of the LORD, the Triune Godhead: The word translated LORD in verse 9 is Jehovah – the self-existent, eternal God that saves. All of salvation is of the LORD – the eternal triune Godhead. All temporal deliverance and all eternal deliverance is of Him and by Him and through Him – that He might receive all glory. Now we see clearly from God’s word how salvation is of Jehovah (the LORD) in all 3 Persons of the trinity. Salvation is of Jehovah God the Father, Jehovah God the Son, and Jehovah God the Holy Spirit.

A. Salvation is of Jehovah God the Father as to its ORIGINATION.

1. 2 Tim 1:9 – God chose a people: As we read in 2 Timothy 1:9, it speaks of God... ***“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began”*** In the everlasting covenant of grace, God the Father chose a people unto salvation in Christ. We see this further in ...
2. Eph 1:3-5, 11 – Election: Ephesians 1, where beginning in verse 3 we read, ***“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ⁴According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: ⁵Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,”*** And then skipping down to verse 11: ***“In whom <speaking of Christ> also we have obtained an inheritance, being predestinated according to the purpose of him <God the Father> who worketh all things after the counsel of his own will:”***
3. Several times I’ve been told by someone, “I just can’t go along with your doctrine of election.” As you can see it’s not my doctrine but God’s doctrine. For those who refuse to embrace this clear doctrine of the Bible, I suggest, “Think about the alternative – Who then is your salvation of?” One who denies the doctrine of election cannot reasonably claim to believe that their salvation is by the grace of God. That is not salvation that is of the LORD. That’s a god altogether different from Jonah’s God, the true and living God who worketh all things after the counsel of his own will – the sovereign God of this universe.
4. Many claim to believe that God is sovereign (does as He pleases) in many ways, but if you don’t believe God is sovereign in all things, including in salvation, by default you’re relegated to believing that salvation is conditioned on you, the sinner, at least in some way and that’s trusting in salvation by your own works. You can call it grace all you like but that doesn’t make it so. Salvation conditioned in any way on the sinner is not salvation by grace and that is to not believe that Salvation is of the LORD. Instead, that is to observe lying vanities – forsaking the mercy that is so full and free and graciously brought near in this, God’s Gospel – His way of salvation by grace, all based upon His doing and dying – His righteousness, not a presumed righteousness of your own making.

5. Think on this: As I've said in the past, GRACE NECESSITATES ELECTION. If you deny the biblical doctrine of election, you are forced to then believe in a way of salvation that is not the way of grace and not the way set forth in the Bible. Hear me out. If it is not all of God, then the only thing left must be some distinction which lies with you the sinner, which you must presume to make the real difference in your salvation. If so, you don't need mercy and grace – you just need to meet whatever that prescribed condition is – accept Jesus as your personal Savior, invite Him into your heart, whatever. By that way of thinking, you simply need to exercise that which exposes you to be a better sinner than someone else – better enough so as to earn or merit God's favor for yourself. Do you see that's not God's Gospel – His way of salvation by grace? That's to believe a false gospel.
6. Romans 9:14-16: The natural reply to these scriptures which declare God to be the sole author and originator of our salvation is "Why that would not be fair if I could do nothing to be saved – if my eternal destiny really was totally dependent on the mercy and grace of God!" Paul dealt with that very objection in Romans 9. In verse 13 he made note of the record of how God loved Jacob but hated his twin brother Esau, even before they were born, before either one of them had done any good or evil. And in the next verse 14 we read, "***What shall we say then? Is there unrighteousness with God?*** <In other words is God being unjust or unfair? Look at his answer...> ***God forbid. ¹⁵For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ¹⁶So then it is not of him that willeth, <It's not of your free will> nor of him that runneth, <nor is it of anything you do> but of God that showeth mercy.***"
Salvation is of the LORD. It is not conditioned on the sinner, on his will nor on his efforts. But salvation is totally of the LORD that showeth mercy.

Salvation is of Jehovah, God the Father in the Origination of it. Secondly...

B. Salvation is of Jehovah God the Son in the EXECUTION of it:

1. For us to see the real necessity and certain efficacy of the work of the Lord Jesus Christ, it is important for us to understand what is required for a sinner to be saved. And the Bible teaches that our holy God requires perfection – perfect satisfaction to His law and justice. Acts 17 teaches that God will judge the world IN RIGHTEOUSNESS. Now how righteous do we need to be? He says there that God will judge us by the righteousness of the One He appointed, whom He raised from the dead. We must be as righteous as Christ, God in the flesh. All who are saved must have a righteousness that measures up to His. No sinner can produce that!

2. Remember in Christ's Sermon on the Mount, how he told them that unless their righteousness exceeded that of the most moral of their day, the Scribes and Pharisees, that they could not enter the Kingdom of heaven. And in the last verse of Matthew 5 He tells us how much it must exceed theirs when He says, "***Be ye therefore perfect, even as your Father which is in heaven is perfect.***" (Matt. 5:48). God is holy and can accept nothing less. Only Christ by His redeeming, substitutionary obedience unto death could and did satisfy the justice of God the Father in the place of (as a Substitute for) all the chosen objects of God's everlasting love, mercy and grace. And thereby God's aim to be glorified in the hearts of those He saves is realized as they see God's glory in the Person and work of Christ, seeing God as He is – how He is both a just God and a Savior, not dispensing with His justice by overlooking our sins, but His justice being perfectly satisfied by Christ's obedience unto death – Christ paid the debt in full that was owed unto the Father's justice for sins of His elect.

3. Salvation is truly of the LORD, Jehovah God the Son for He fully accomplished what the Bible says He came to do – He has saved His people from their sins. Back in Ephesians 1, beginning at verse 6 we read, "***To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*** <Christ, the beloved Son of the Father> ⁷***In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;***"

4. Only the death of the God-man could and did get the job done. But it is Christ who satisfied the Father's justice. He did it, not any of us. How does that which He earned and merited do me any good? Well for that answer, look with me in 2 Corinthians, chapter 5, beginning in verse 17 where we read, "***Therefore if any man be in Christ,*** <put in Christ from all eternity, made accepted in the beloved> ***he is a new creature: old things are passed away; behold, all things are become new.*** ¹⁸***And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;*** ¹⁹***To wit,*** <or namely> ***that God was in Christ, reconciling the world*** <meaning from among both Jews and Gentiles> ***unto himself, not imputing their trespasses unto them;*** <That means not charging them with their own sins> ***and hath committed unto us*** <believers> ***the word of reconciliation.*** ²⁰***Now then we are ambassadors for Christ, as though God did beseech*** <or beg> ***you by us: we pray you in Christ's stead, be ye reconciled to God.*** <On what basis...> ***For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.***"

5. In Romans 4:6-8, David speaks of those who are blessed – those to whom God imputes righteousness and does not impute sin. God has imputed or charged the guilt and demerit of all the sins of all He saves to Christ’s account and in turn, has imputed or charged the merit of His work of obedience unto death – His righteousness – to their accounts. That’s what 2 Corinthians 5:21 declares unto us. Hereby we see how salvation is truly of grace, unmerited / unearned by those who are saved; but how it was most certainly earned and merited for them by their Savior, Jehovah God the Son!
6. As we’re taught from the opening verses of Romans 10, if we are ignorant of or refuse to submit to His righteousness as the only ground or basis of our salvation, by default we are going about to meet the conditions or requirements of our own salvation, attempting to establish our own righteousness before God. That’s self-righteousness, a lying vanity. It will prove to be in vain for it will fall terribly short of meeting the requirement of a holy God. And that is to deny the grace and mercy of God in salvation.
7. If salvation is any other way than based solely on the merits of Christ Person and work – His perfect obedience to the law (to all of the revealed will of the Father), and His death – the payment in full of the sin debt due unto God’s justice for all those He saves – if it’s any other way then it is not God’s way of salvation by grace, but a false gospel and a denial that salvation is truly of the LORD.

Salvation is of the LORD, of Jehovah God the Father in its origination.
Salvation is of the LORD, of Jehovah God the Son in its execution. And thirdly...

C. Salvation is of the LORD, of Jehovah God the Holy Spirit in the APPLICATION of it.

1. Eph 1: 13-14, 17-20: Again in Ephesians 1, beginning in verse 13 it speaks of Christ... *“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, ¹⁴Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”* Then skipping down to verse 17, we continue, as Paul exhorts them to pray, *“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: ¹⁸The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, ¹⁹And what is the exceeding greatness of his power to us-ward who believe, <And how do we believe?> according to the working of his mighty power, <that same life giving power> ²⁰Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,”*

2. Without this life-giving work of the Holy Spirit in applying to our hearts a love for the truth, the Gospel of God's grace – this, His way of salvation – none of us will come to Jonah's God, the God of this Bible, because it's just not in us by nature to do so. The Bible says in Romans 3:12 that we've all gone out of the way." In the prior verse it teaches how by nature there is none that understands, that there is none that seek after God. If left to ourselves, we might get some religion. Many do. But unless God intervenes, we'll all choose the broad way that leads to destruction.

IX. Closing:

Like Jonah, God has a command for you. He commands all to come to Christ and plead His righteousness for salvation, nothing more, and nothing less, and to repent of any other notions. He says believe in your heart on the Lord Jesus Christ and be saved, adding for with the heart, man believeth unto righteousness (Romans 10:10).

Well, after Jonah ended his prayer from the fish's belly, in verse 10 of Jonah 2 we read, "***And the LORD spoke unto the fish, and it vomited out Jonah upon the dry land.***" Jonah was delivered from the belly of that great fish which God had prepared for him. Almighty God spoke and it happened. Jonah was delivered by the same almighty power that spoke the world into existence – as He said "Let there be light and there was light." That same all-powerful God will speak to the hearts of His people at some time in their respective lifetimes, through this preached Gospel. And I hope He has spoken to yours today.

Indeed, this is a glorious, God-honoring truth: Salvation is of the LORD!

Footnote from the author: While this sermon was prepared and delivered by me, I often utilize the commentaries, study helps, and teachings of others to supplement my own prayerful study of the scriptures. Since this document was not originally prepared for publication in print, please excuse and recognize that it was unfeasible to properly identify and credit all of the various original sources used to develop the content herein. Ultimately, it is my sincere and foremost objective to accurately present the gospel of God's grace found in the only infallible source, God's word itself – the Bible.